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THE INDEPENDENT METHODIST WEEKLY +

SEPTEMBER 1 1943

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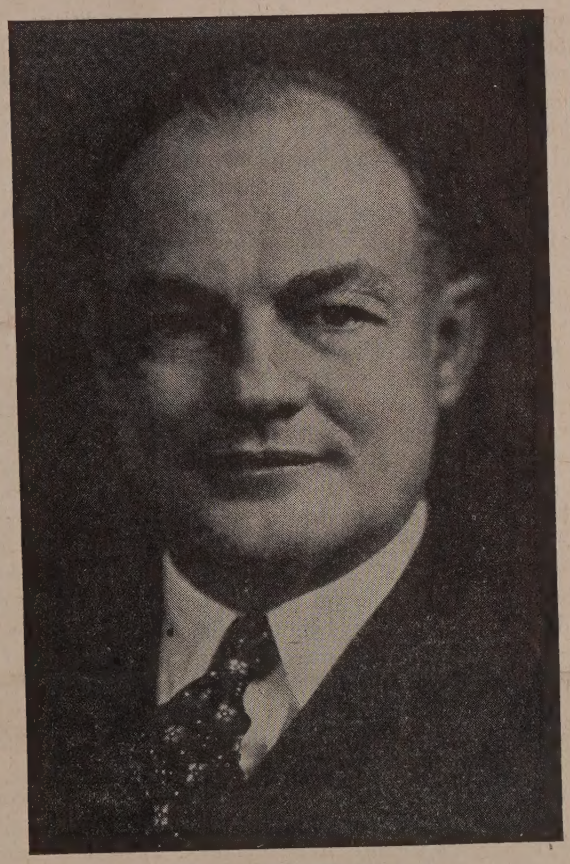


CLAUDE R. WICKARD
United States Secretary of Agriculture

See page 741

"The Church and Rural America"

FOUNDED 1823

Behind the Race Conflicts--I

GEORGE EDMUND HAYNES

The outbursts of violence in New York's Harlem, following close upon race riots in Detroit, Mich., Beaumont, Tex., and Mobile, Ala., and interracial clashes in other places including Army camps, are social symptoms that have roots deep in the long history of white-Negro relations in the United States. They are also having serious effects on the course of the war and plans for the peace.

The Harlem incident did not turn into a "race riot," thanks to the prompt action of Mayor F. H. La Guardia and the police. But the facts and forces involved give much serious food for thought on the future of race relations in America; for more than forty cities, not to mention towns and rural districts, have underlying conditions that produce racial tensions and conflicts. A study of these social forces is necessary to understand the problem.

One of the chief social forces is the migration of thousands of white and Negro workers to Northern industrial and commercial centers. Estimated on the basis of other periods of migration, one can say that at least two white persons for every Negro have moved into the Northern industrial centers in the past two or three years. They are largely from small cities and rural districts of the border river counties in Illinois, Indiana, and Ohio north of the Ohio River, and from areas of the Southern states.

Both races have been attracted by the work and wages of the present war boom. There is serious friction in the contacts between these Negro and white newcomers: the Negroes have migrated in a search for larger freedom from the discriminations and restrictions they have known in their former homes; the whites have come with the attitude that Negroes should keep the inferior economic and social status they had in their old home communities.

This population congestion likewise affects Southern industrial and commercial centers. For example, the Beaumont, Tex., riot occurred in that new ship-building, oil-refining industrial area where three cities, Beaumont, Port Arthur, and Orange, known as the Sabine (River) area, have more than doubled their population since 1940. Port Arthur looks along its "Channel" to the Gulf of Mexico, and all three cities glance backward toward the heart of an area of Texas where some towns have frowned on Negroes remaining. Now crowded together in these cities they have contact with whites on the job, on the streets, in the buses, and elsewhere.

The second major force at work has centered around discrimination in employment. Friction arises in industrial plants where Negroes are being employed alongside of whites and are being upgraded or promoted. The newcomers among whites resent this job equality. Fear and frustration plague them because for the first time they find Negroes working in the same plants with them under the same wage-and-hour conditions. Other whites fear that Negroes will permanently occupy lines of work which they have temporarily left for higher-paying war jobs. The entry of white and Negro women into war industries has increased the tension.

In Harlem, for many months after war industry broke the depression and until the President's Fair Employment Practise Committee took a hand, there had been large unemployment because local industrial plants refused to employ Negroes. Negro groups organized and fought such discrimination with some success. A special drive finally forced the bus company operating in Harlem to take on Negro drivers and mechanics. For several years organized groups had to carry on picketing and other forms of dramatic agitation to break down the color bars to their employment even in business establishments that drew a large portion of their patronage from the Negro community.

Another source of tension and friction has been overcrowding due to housing shortage and slum conditions in industrial areas. While there are some excellent apartment houses, the old-law tenements with their unsanitary conditions, the high rents and poor repairs, the speculation nad exploitation in Harlem real estate, all have been the subject of many investigations and much discussion. The past spring the announced intention of a large insurance company not to admit Negroes to a proposed gigantic post-war housing development aroused such agitation that there was a strong vote in the New York Board of Estimate against approval of the features in the plan that required city acceptance.

This condition obtains also in Chicago, where court contests over restrictive covenants in deeds to pre Negroes from buying or occup properties reached the United St Supreme Court last year. Detr Sojourner Truth Houses, built u local housing authority with fed funds for Negro war workers, ca rioting when near-by white resid tried to prevent Negroes from ente them after final decision of gov mental authority that they should so. Following this incident, a Citiz Committee of Negroes continued agitate for admission to other posed projects, and in Hamtra Mich., Negroes secured a court in tion which is reserving units in a pleted project for Negroes pen final judicial settlement.

Within the congested popula areas, another source of friction been contact on transportation mainly buses and street cars. At B mont, Tex., fights over buses trains took place between whites Negroes. The situation became acute that two sets of buses were on for rush hours. In Detroit was not much tension when Neg were employed as motormen, con tors, and bus-drivers, but there was sion among passengers on some during rush hours. A significant lice measure taken to prevent mor rious conflict when the explosion in New York was the stopping of es and taxicabs in and out of Har

The underlying hostile feeling o Negro communities from exploit at the hands of some white merch who supply them with most of daily wants was dramatically show the wide-spread destruction of ness places in Detroit and New Negro residents had numerous plaints about high prices. A com tive study of retail food prices in hattan made in March, 1942, unde auspices of the National Associ for the Advancement of Col People showed that "for every d spent on food, the Harlem house has to spend at least six cents in e of what the housewife in any comparable section is required to . . . Not only are the prices out of but, especially in meats and perish products, it would seem that she more for products inferior eve those that cost considerably les other sections of New York."

Short weight and short chan have been reported by responsibl vestigators. In addition, Negroes plained of brusque and discour treatment.

(Continued on page 749)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

LUME CXXI ★ BOSTON, *Wednesday, September* 1, 1943 ★ NUMBER 35

Release That Power!

L. L. DUNNINGTON

wer is not made. It is released. Whether we are ng with the material world or the spiritual world, basic truth is the same. Power is as old as creation . It has companioned with the sun and cohabited the stars from the beginning of time. Man has ly discovered the existence of power, and ways and ns of releasing it.

n automobile is a very remarkable machine. It has ons and valves and breaker points and spark plugs scores of other parts which must be timed and coor- ted to an amazing precision. At sixty miles an hour, engine turns over at the rate of about 3600 revolutions inute, causing each valve to open thirty times a second exactly on time. This remarkable engine is built to ase power from gasoline in order to take the automo- and its occupants down the road. The one thing is indispensable even after a perfect engine has been plied with plenty of gasoline is a succession of live rks in the combustion chamber. Otherwise our fine does not move so much as one inch. This live spark he contact between the instrument and the gasoline ich is necessary to the release of power. This bottled shine of ages past has been awaiting that contact for lions of years. Power is not made. It is released.

Along the banks of the Mississippi River, one sees many owerhouses" as one drives along. From these power- uses run wires into countless homes and factories, nging power and light for the use of man. The power s there in the days when the Indians lived quietly in ir wigwam villages on the banks of the same old river. t the Indians never knew that all that power was there the quiet flow of the Father of Waters. And so their lages were unlighted except for the feeble flicker of ir camp fires.

It is just so in the realm of spirit. God is Power. Turn the word "power" in any good concordance and note e great number of times the word is used in connec- n with God. Man is the human instrumentality rough which vast reservoirs of power may be released om the Fountain Source in God. The live spark that releases it lies in two words: "repent, believe." Mark tells us that Jesus came into Galilee preaching the good news of God and saying, "Repent and believe." The book of Acts might be called the "power book." In the very first chapter, Jesus tells the disciples, "You will have power when the Holy Spirit has come on you." They needed that word of assurance, for they were at that moment hopelessly discouraged because of Jesus' physical death on a cross. Then we are told that they gathered in the "upper room" and "they all *with one mind* gave themselves up to prayer."

They did not have long to wait. Chapter Two tells of the overpowering descent of the Holy Spirit upon them. On this "Day of Pentecost" thousands of hungry souls came into an experience of the Presence of God. As a matter of fact, the heart of religion is not an *opinion about God* but an *experience with God*—a release of Divine Power within. Chapter Three describes the first of a long line of results in the lives of the newly empowered disciples.

Peter and John were going up to the Temple to pray. At the "door of the Temple which is named Beautiful," they were accosted by a cripple who asked alms. Watch this man Peter now, keeping in mind the weak, vacillating, cowardly individual of a month ago quailing before the taunts of a skullery maid. Peter stops and looks fixedly at the cripple: "I have no silver or gold, but what I have, that I give to you." Then he commands the sufferer: "Keep your eyes on us"; and in a voice of such confident assurance and power that the man could do no other than obey: "In the name of Jesus Christ of Nazareth, get up on your feet!" Up he jumped shouting the praises of God, and into the Temple he went to astound all who recognized him. Peter is a new Peter. Through contact with the risen Christ, through "belief" sharpened down to a focal point where it works wonders, he has learned the secret of releasing creative spiritual power.

The world of yesterday is gone forever. It crashed in ruin because men learned how to release fabulous amounts of material power before they had gained the

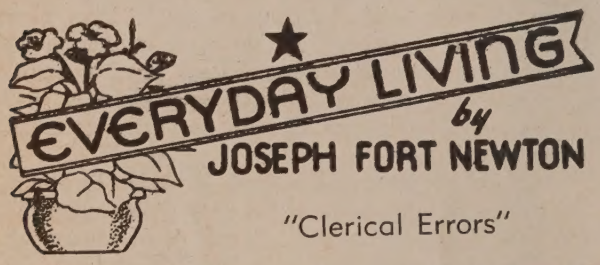
spiritual understanding for its control. Rudyard Kipling had this keen insight when he wrote his immortal "Recessional." Queen Victoria was celebrating her Diamond Jubilee in 1897. All day long the British Navy had steamed up the English Channel—the greatest demonstration of brute power that had ever been brought together in one place. Kings and queens and princes and military men were there from all over the world, colorful in their resplendent uniforms and gowns. As the royal yacht glided grandly down the Channel at the close of the day, the editor of the London *Times* requested Kipling to write a poem to match the occasion; such a gorgeous and dazzling display of power should be put into verse by an artist who could do it justice!

What Kipling wrote was not what the *Times* editor requested—but it will live forever:

The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

Forty-six years have come and gone since Kipling's inspired pen gave the world that immortal prayer. His ashes rest uneasily in bombed Westminster Abbey.

If Winston Churchill and Franklin Delano Roosevelt should start each day's deliberations by sitting in humble silence while Kipling's "Recessional" was read to their assembled military staffs, the future of mankind might be different this time.



"Clerical Errors"

"Clerical Errors," by Louis Tucker, is the life-story of a clergyman, and a more captivating book has not come my way in many a year. It is sheer charm; we cannot define charm, we just feel it.

Not only is the story fascinating, but the man himself—his verve of spirit, his vivacity, his zest of life, his sense of the picturesque in the ordinary—makes one read parts of it over and over again.

To him, the work of a minister is a thrilling adventure. A family doctor might equal it, he says, if the doctor moved; but he stays in one place. This minister worked from the Mississippi delta to Puget Sound.

A minister, he reminds us, is the head of a corporation with a board of directors meeting every month—his vestry—and has as much bookkeeping and advertising to do as the owner of a dry goods store.

Also, he manages a small opera troupe,—his choir,—all temperamental, with four rehearsals and eight performances a month. He is the head of a school, all grades, kindergarten to high, which meets once a week.

Besides, he makes more calls than a young doctor, and receives more than a young lawyer. He is entertained and entertains more than an elderly society belle. He explodes tons of eloquence on every kind of occasion.

Of course, he must do nothing unbecoming or his congregation gets rid of him, but he is called in to everything that others start, from matrimony to m Battle, murder, and sudden death are his element.

"If he is worth his salt he becomes a hard-bitten Thunder; and he must conceal most of what he kn not raising an eyebrow. Even his family does no realize it is dealing with a desperado."

Yet this minister—even when prices go up an stays down—has more fun than he can shake a st All along the way he drops bits of vision and w rare, and fine, and beautiful.

"Be careful what you hate, for hate will chang character. Love only those whom God loves; Goo no one. As for what you love, that will take care self—love is as lawless as sunshine."

But how can one describe a book so radiant, so with wit and pathos and that strange thing we kn cannot describe?

Out of the Depths

Richard T. Broeg

(May be sung to the tune "St. Catherine," Methodist H No. 256)

O God, the nations cry to Thee:
Arise in us and make us free;
Free from all selfish greed for gain,
And free to live as men again;
Free from all prejudice and pride,
To live as brothers side by side.

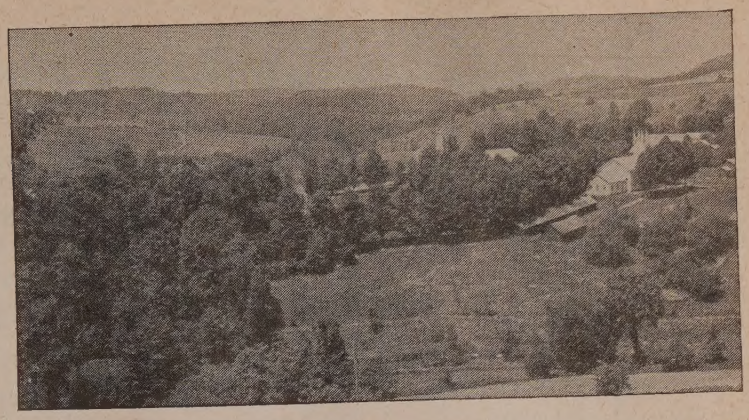
O God, the nations cry to Thee:
Remove the veil that we may see
The horror of our bloody strife,
The mockery we make of life.
Empower our wills to do Thy will,
And with Thy love our spirits fill.

In this desire may we be one,
And while there's work that must be done,
May we not rest or be at ease,
But use us, Lord, as it shall please
Thy holy will and mighty plan,
To bring Thy peace to every man.

——In these days in many American communities an ably elsewhere in this competitive world, the breeder of success—most frequently, success in business. A fixed ty become familiar to us. He is smug of countenance, com in his manners, prone to offer advice, expectant to be se heard in every company. It is not surprising that write a genius for the analysis of personalities should includ self-made "heroes" among their characters. Charles Dick a whole gallery of them. One American writer of maligned the street with which most small towns and begin by naming a book "Main Street." But the greatest in which pride involves those on whom it fastens its gr the sphere of spiritual experiences. Nothing beyond a man's ownership has real value for him, and yet there limits to his self-confidence. He even aims at possession church on whose roll his name is found. He treats the with condescension, the latter rarely appearing to him to cient in business. He often makes conditional offers c tance, saying, "If you will do thus, then I will do so *Lutheran.*

ıe Church and Rural America

CLAUDE R. WICKARD



"I love thy rocks and rills,
Thy woods and templed hills. . . ."

n communities of the nation furnish a great f the new blood for the cities in peace time l as in war. The nation depends on its rural ation for vigor and hardihood. In times of these people have the strength and courage ountry needs.

ause rural people constitute a great reservoir which the nation is constantly drawing new gth, they have an outstanding opportunity to bute to the moral standards of the nation. Good cit- in rural communities have a wholesome influence e entire population.

ound and practical approach to the problem of rural ment must be emphasized by the rural church. Per- this can be done most successfully through coopera- of churches with school, farm, and press. The church d provide an effective plan for an intelligent study ral problems and for working out methods to cope them. It is my sincere hope that the time will come all the churches of rural America will assume this nsibility, which does not stop at the doors of the ch edifice. The church that is an active, unifying r in community life, not only ministers to the spir- needs of the people who come within its field of ence, but also deals with the pressing daily problems umanity and the physical well-being of the people.

me churches in city and country alike reach those need their help through carefully planned programs cial work and in so doing have strengthened them- s.

ommunity needs must first be examined before any gram is undertaken. I am not speaking of a particu- community, for certain problems and needs are com- to rural areas in almost all parts of the country.

irst, perhaps, is the need for soil conservation. Sav- our soil is basic. To help farmers and others con- ed with agriculture to recognize and do something ut their obligations as stewards of the soil is a funda- ital aim of the Rural Life Conference movement. A nber of Government agencies are working on this blem, and a vast amount of assistance has been ex- ded to farmers in the last decade to encourage con- vation farming and to improve farm income. This is enough. It is vitally important to the nation's wel- e, not only that farm people be encouraged to care for ir land as good business at the moment, but that they accept the responsibility of conserving soil resources the use of future generations. Land run-down and sed begets rural poverty, and a poverty-stricken farm, e a city slum, is a liability and hindrance to the whole nmunity.

There is also a need for a "live-at-home" program in ny rural areas. Security on the land and good living of first importance. Run-down farms and a scanty t are not the basis of good citizenship. To encourage versification sufficient to provide an adequate living at me, with minimum reliance on commercal food sup- ies, is a step toward the development of better citizens and neighbors. No rural family should ever be without a garden and at least enough livestock to take care of home food requirements. Home-produced vegetables, fruits, and other products are becoming more important because of newer and better methods of food preservation. Cooper- ation of public-spirited citizens with home economists and nutritionists is increasingly important in war time. It is going to be just as important, however, when we are at peace.

Housing will be one of the great postwar needs of this country. The elimination of rural slums challenges our ability to think and plan ahead both nationally and locally. We have heard more about city slums in recent years than about the inadequate housing of many thou- sands of rural people. Substandard living conditions in the country differ from those of the city only in the de- gree of congestion.

When I speak of rural slums, I do not think of any par- ticular area. Rural slums are to be found in nearly every part of this country. Whole communities are sometimes involved, reflecting basic economic ailments. The elimi- nation of the unwholesome farm shacks in all parts of the country is a tremendous job. We do not yet know how it is to be done, but we do know that it must be done. It is my earnest hope that careful communty planning may develop an intelligent approach to this problem wherever it exists, and supplement the work already being done by federal, state, and local agencies.

Better housing for rural residents also calls attention to the need for other improvements to make rural life more wholesome and attractive. Electric lines to farm homes, more and better highways, additional modern consoli- dated schools, and attractive churches in places accessible to the largest number of people, are some of these. Every one challenges the zeal and resourcefulness of community groups. Better schools and wholesome recreation can be among the most worthy objectives of any planning group, since both play an important part in holding any community together.

Another community need of great importance is that of strong local leadership. Under the federal farm pro- grams and the activities of the state extension services in recent years, every effort has been made to develop effec- tive local leadership. The rural church also can perform an important community service in helping to develop aggressive community leaders. The extent to which we can find, develop, and keep good leaders in rural neigh- borhoods will largely determine the success of any effort

(Continued on page 745)

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Superb Missionary Achievement

One of the least recognized but most dynamic movements now alive is the campaign to abolish illiteracy. Indeed, the success of this effort is fundamental to a world incorporated on the basis of the "Four Freedoms." For how can man enjoy an enduring peace if a great exchange of understandings is not constantly in progress? And how can such an exchange be secured without the widest acceptance of the printed page? Yet three fifths of the human race today cannot read or write. These twelve hundred million illiterates constitute the one great and really enslaved class throughout the world.

The outstanding leader and author of this endeavor to free the human mind is Dr. Frank C. Laubach, a minister of the Congregational Christian denomination, and until the Japanese attack a missionary of the American Board to the Philippine Islands. Living in northern Mindanao in 1930, he began to reduce the native language to a simple written form by which he was easily enabled to teach the Moros to read. His method was based upon simple phonetics and the use of a few key words. The amazing success of this plan among the half-million Moslems of this region, and similar subsequent victories in many parts of the world, is now told by Dr. Laubach in a fascinating book, "The Silent Billion Speak."* His chronicle covers his travels and service in Malaya, East Africa, the Near East, Mexico, and South America.

In Dr. Laubach the romance of modern missions has come to full flower. His pages are vibrant wit feelings of true evangelism—sympathy, compas and the ardent longing for personal transformat These find expression in his plan that every learner of reading shall teach someone else. world convulsed by hate and strife, "The Silent lion Speak" is a mighty testament of the underl good will which faith nurtures. It should be o the most acceptable texts among world frien groups in the church season now about to begin.

* *The Silent Billion Speak.* By Frank C. Laubach. Friendship Press: New York. Price, cloth, $1; paper, 60 cents.

Subscriptions Still Needed for Chaplains

We are still having requests from Methodist c lains for copies of ZIONS HERALD to circulate an their men. Right now we could place twenty scriptions if we had the money. Won't you be o help answer these requests by sending a year's scription ($2.50), marked "for chaplains," to Z HERALD Subscription Department, 581 Boy Street, Boston 16, Mass.

Conference Reports Take Unusual Form

Instead of the usual committee pronouncem the social service and peace commissions of Detroit Conference this year made a poll of the isterial and lay members of the Conference to d mine their individual beliefs regarding the stand church should take on modern problems. More 300 of the members participated in the poll, th sults of which have been made public by Bishop mond J. Wade of the Detroit Area.

General agreement on basic social principles on the Christian ideals for permanent peace was cated. The results revealed an "amazing unanin among the delegates on statements such as the lowing: that the church should encourage the co ative movement; that colonies should be administ by international control for the benefit of a n population, and only until said population is ab govern itself; that the assumption that one na race, or class is inherently superior to another is scientific, a threat to democracy, and contrary t teachings of Christ.

Only in connection with a negotiated peace, t ment of conscientious objectors, and supervisio chaplains by the church rather than by the state important divisions of opinion appear, it is n The statement that a negotiated peace, based mutual concessions, should be sought instead of p by unconditional surrender, was approved by 11 the members, opposed by 104, and considered d ful by 98. Nearly half of the members, 155, reject statement that "conscientious objectors to war sh be exempted instead of being conscripted for Civ Public Service." Only 75 of the members vote favor of this proposal, and 76 expressed thems as doubtful. There were 181 favorable, 17 nega and 16 doubtful votes for the proposal that chap should be responsible to church authorities an ceive their pay from church bodies, "so that the under no outward or inward compulsion to be isters for the state rather than for God."

THE HILL DIFFICULTY

ristian on his pilgrimage to the Celestial City ne to the foot of the Hill Difficulty." There were roads. A narrow one led straight up the hill. others, named "Danger" and "Destruction," led to the right, the other to the left around the base e hill.

aveling with Christian at the time were two panions, Formalist and Hypocrisy. One of them the road to the left, which led into a great wood; other, the road to the right, which led "into ide field, full of dark mountains, where he bled and fell, and rose no more."

ut Christian resolved to climb the hill. He took ink from the spring at its base, and started on his saying to himself:

The hill, though high, I covet to ascend,
The difficulty will not me offend;
For I perceive the way to life lies here.
Come, pluck up heart, let's neither faint nor fear;
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe.

chapter in Bunyan's great allegory so aptly fits time as "The Hill Difficulty."

Ve recently met four persons who, like Christian, climbing the Hill Difficulty. One was a worker the home front. Weary and begrimed, hollow-d and husky-voiced at the close of the day, he mped into his seat on a commuter's train. "Ten rs a day, seven days a week, with no let-up," he d. He was a riveter of battleship plates. But his was set as he gazed up the path of his steep hill. t was in an elevator. Among the passengers were an and his wife. They had just lost a son at adalcanal. They were forcing smiles, but their eyes told the story of inner agony. Hard climb-g!

t was a beautiful home. Two promising children, oy and a girl. But suddenly—what is this!—the ther's mind is giving way. They take her away a hospital for the mentally ill. The father, broken-arted, stands at the base of the Hill Difficulty and zes up the long, steep road.

Graduation day! The boy just turning eighteen eives his diploma. He had great dreams of a won-rful career. But the call comes. He must join the ghting forces. Again the Hill Difficulty!

Hills of difficulty everywhere! Life at best is filled ith troubles, reverses. Sickness and death beset our ays. Disappointment, disillusionment, remorse, eigh down our hearts with almost unbearable bur-ens. Hardly a man or a woman of us but can ok at Christian toiling his weary way up the Hill ifficulty and cry, with, oh, what truth, "There I o!"

But the struggle is not one of unrelieved desperation. There are helps and comforts by the way. "I have meat to eat that ye know not of," said Jesus. There are moments of inspiration, uplifting insights, consolations, compensations, and recuperations in the midst of the stress and strain.

Christian drank from the cool spring of living water at the base of the hill before he started the long, hard climb. He was refreshed and strengthened for the ordeal. There is a spring at the base of every difficulty. The wise man finds it in memory, in experience, in his friendships, in prayer, in God. What power there is in a long, cool drink of living water to restore the soul!

Half-way up the Hill Difficulty there was "a pleasant arbor." Weary Christian sat down in its cooling shade, took his roll out of his bosom, and "read therein to his comfort." Jesus called His disciples away from the throng to rest awhile. God comforted Elijah in his distress with a little sleep and a little something to eat. Troubled men and women need to pause in the midst of their burdens and sorrows to rest, to get a new perspective, to review the ways of God with man as they are recorded in the experiences of the race and the individual.

At the top of the Hill Difficulty was the Palace Beautiful. Weary but triumphant, Christian could appreciate it. He had been through some very hard trials. Nevertheless the climb had been good for him. But, as often happens just as one is about to enter into some inspiring experience, a terrible fear took hold of Christian. At the entrance to the Palace were two lions. For a moment he was panic-stricken. But they were chained. He passed between them unharmed.

His hostesses at the Palace were Discretion, Prudence, Piety, and Charity, and as he rested and ate the food set before him, they questioned him concerning his past experiences, talked to him, and read to him from the records in the House. He came to new strength and to new insights during his brief stay at the Palace Beautiful. As a climax of hospitality, his hostesses took him in the morning to the top of the House. From that vantage point he looked out upon beautiful vistas, vineyards and woods, hills and valleys, and in the distance the Delectable Mountains. The name of the country, his hostesses told him, was Immanuel's Land. From it, they said, he was soon to see with his own eyes the Celestial City. Afterward his friends escorted him to the bottom of the hill and "gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way."

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Old Testament Beatitudes

XV. THE BLESSING OF A UNITED WORLD

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth.—Isaiah 19:24.

The nineteenth chapter of Isaiah is not read very frequently, or by many people. But there are some noble things in it. Here is this magnificent assertion, not only of the world-wide scope of Jehovah's power, but also of the universality of His love, going out even to those nations which were the very embodiment of conquest and oppression. Egypt had used Israel with cold-blooded selfishness as a means of staving off the encroachments of Assyria, and Assyria, the great robber state of ancient times, was systematically despoiling all her smaller neighbors. But in this passage these tyrant nations are seen as redeemed by God to become, together with Israel, the recipient of His blessing.

It was a great achievement for any member of a nation as cruelly used as was Israel to rise to such a height of spiritual power. It was a height not often attained. Nevertheless it was not only a splendid piece of idealistic vision. It was, like all true idealism, an example also of clear and realistic thinking. For Israel could not be free, could not flourish as a nation, if surrounded by the despairing remnants of her enemies, wrought up by their despair to a high pitch of bitterness and resentment. The day of which the prophet spoke was the great day of the coming of the kingdom of God. But the true God reigns not over a world in which a master race lords it over a horde of enslaved peoples, not even though chosen Israel is the master race. God's kingdom is in the hearts of men, of all men, and in His kingdom there are not masters and slaves, but only brothers. The only servitude known there is the glad service of love.

Here is a lesson for Americans in September, 1943. Germany and Italy and Japan are now our enemies, and by a cruel black magic their peoples have been misled into enlistment in a war against all the great things that make life worth living for us who have a heritage of freedom. That war they must not win, and we must see to it that they do not. But when the guns are silent, the German and Italian and Japanese peoples will still face us as neighbors in a world even smaller than that little world which the prophet knew in his ancient time. The freedoms for which we fight will never be safe as long as great peoples exist who do not know them. America and Britain can never know freedom from fear, from the fear of losing all the freedoms, as long as Germany and Japan are living in fear, even though that fear be the dread of our poised and ready and watchful might.

And the Lord will smite Egypt, smiting and healing; and they shall return unto the Lord, and he will be entreated of them, and will heal them.—Isaiah 19:22.

This means that the only hope for the new world for which all true men long is in the redemption of mankind from the selfish greed which blinds men's eyes to th own true good as well as to the good of their neighb That Egypt and Assyria could be redeemed, the prop never doubted. God's will was not to be thwarted, a He was never satisfied with a punishment that destroy His chastisement was always discipline, He smote o that He might heal, that those who were smitten mi learn the folly of evil-doing and might return to the w of wisdom and of peace.

God's will could not be thwarted, but its fulfilm could be delayed. The glad day which the prophet p dicted has not yet come, and one of the reasons, the gr reason, why it has not is the refusal of the nations w claim to know the true God to believe that their enem are redeemable. Again and again they have refused love their enemies, to see in them the children of the God, erring, perhaps, but still beloved, and, in His seeing eyes, essentially lovable. And therefore they h made solitudes of revenge and have called them pe when really they were only vast and terrible seed-plot the hate which, when it is full grown, means war.

We must not make that old and always deadly mist again. Between the extreme of sentimentality on the hand, and that of a cynical reliance on force alone, th is a middle way, the narrow way in which God le Sentimentality is born of a slothful and cowardly re tance to face the hard tasks which real love cheerf shoulders. The refusal to admit that enemies can changed into friends springs from a selfish clinging to power that lords it over conquered foes but must shared with friends, and to that monopoly of we which is impossible in a world of brothers. Israel did want to be a third with Assyria and Egypt, to share place of privilege with her foes. Shall we do better w we come to the peace conference?

For that the Lord of hosts hath blessed them, saying, Blesse Egypt my people, and Assyria the work of my hands, and Is mine inheritance.—Isaiah 19:25.

There is only one hope for a united world, and tha a common faith. The nations who now claim, as Is did, to know the one true God, must share that kno edge with their neighbors. The false gods of the di torships must go—but the way of their going is the of the coming of the true God. Yet His way cannot made ready before Him simply by loud professions. followers of the God of righteousness and love are kno by their fruits, and by its fruits shall the reality and va of their faith be known to their enemies so that it r win them to a place in a great community of mut trust. If the great day of the Lord comes with its bl ing to a united world, it will be because His chosen peo believe in Him in all honesty and truth as a God wh blessing is not withheld from any man or people beca of race or language or custom, not even because of and folly; as a God for whom no man or nation is beyo the redemptive power of the divine love in which all children may freely share.

Is the Rural Church Disappearing?

Census Figures Furnish Food for Thought

PAUL L. VOGT

n the past, city churches have been made up largely of ntry people who have moved to town. It has been said country churches grow by additions on confession of h; city churches grow by transfer of membership. 'he table below, computed from the records of the Re- ous Census, 1936, gives food for thought:

CENTAGE OF POPULATION BELONGING TO CHURCH BY STATES, URBAN AND RURAL, 1936

STATE	CLASSIFICATION State %	Urban %	Rural %
Maine	37.7	52.4	27.9
New Hampshire	49.1	62.8	30.8
Vermont	44.2	67.8	36.7
Massachusetts	60.1	68.3	67.2
Rhode Island	69.0	63.4	111.8
Connecticut	62.8	77.5	45.9
New York	54.3	50.4	29.1
New Jersey	56.5	62.1	32.6
Pennsylvania	55.2	65.1	35.2
Ohio	43.0	50.6	27.7
Indiana	40.2	48.7	31.1
Illinois	45.6	50.8	30.9
Michigan	36.9	41.9	21.4
Wisconsin	52.3	59.4	43.2
Minnesota	49.9	55.2	44.7
Iowa	43.2	48.3	39.6
Missouri	37.6	46.4	27.8
North Dakota	47.9	63.5	45.3
South Dakota	41.8	44.5	40.5
Nebraska	42.2	49.1	38.1
Kansas	37.6	48.5	30.3
Delaware	43.7	61.7	25.0
Maryland	42.9	56.2	31.9
Virginia	39.3	49.2	34.3
West Virginia	26.1	46.2	19.1
North Carolina	37.2	53.7	31.4
South Carolina	38.5	63.7	31.7
Georgia	41.5	54.3	35.5
Florida	33.0	39.9	23.0
Kentucky	33.0	53.0	24.4
Tennessee	32.7	48.4	24.4
Alabama	41.1	53.1	36.3
Mississippi	36.8	59.3	32.1
Arkansas	29.7	53.7	23.2
Louisiana	50.1	62.4	41.8
Oklahoma	24.8	40.5	15.9
Texas	37.1	48.9	28.2
Montana	29.0	43.5	20.8
Idaho	35.9	47.4	29.5
Wyoming	27.8	36.7	23.6
Colorado	32.5	46.3	17.9
New Mexico	49.5	63.9	46.2
Arizona	34.7	60.4	21.2
Utah	69.6	71.4	70.0
Nevada	26.2	35.5	24.1
Washington	21.9	30.8	11.6
Oregon	23.9	35.7	12.5
California	29.9	36.5	13.1

It is estimated that, owing to limitations in collecting ta for the 1936 Census, the total of church membership ported is 20 per cent below the actual membership. nce this error is thought to be most marked in regard to one or two large Protestant denominations that have a considerable rural constituency, the percentages given in the table are not completely accurate. But even a 20 per cent discrepancy would not change the urban-rural balance indicated.

The low percentages of persons affiliated with the church in the Western states, with the exception of New Mexico and Utah, and the low rural membership in West Virginia are especially notable. The record of a uniformly larger proportion of urban population belonging to church is contrary to popular belief that rural communities are more religious than urban.

A partial explanation may be found in that the proportion of children to the total population is greater in the country than in the urban communities. But this would not account for all the difference.

Have we been underestimating the religious strength of the cities and overestimating that of the country? Should the forces of the church be directed more toward strengthening the country churches?

The Church and Rural America

(Continued from page 741)

to improve rural living.

Then, too, the rural church can help farmers solve their marketing problems. To my way of thinking, church officials have an opportunity to promote a better understanding of the economic forces affecting agriculture. In a democracy, people must know the facts and understand the issues of the day in order to govern themselves properly.

One of the "Four Freedoms" is freedom of worship. This sacred human right is at stake in the terrible world conflict in which we are engaged. To me, freedom of worship means complete religious tolerance. I wish the rural church would lead out in promoting such tolerance.

As we devote ourselves to the tasks at hand,—both the job of winning the war and that of planning to meet the problems of peace,—we must keep in our thinking that the peace for which we strive must be founded on the principles of justice for all. It must be a peace that recognizes our obligations to all humanity. In a larger sense we must accept our obligations as our brother's keeper. The moment of victory will be the time to apply the principles of the Golden Rule. We must prepare to deal with our enemies in a spirit of understanding rather than revenge.

It is extremely important that we strive for a broader application of such a spirit of understanding in our own domestic relations. It will be wise for us to guard against the relaxation of business ethics and personal moral codes that occurred after the last World War. A great postwar task of church and civic groups will be to throw their strength and influence against such a let-down.

Whatever we do, wherever we turn our steps, the teachings of Christ must be constantly before us. In His teachings are the fundamental principles which must guide us if we are to enjoy a future of happiness and security.

Rev. Fred Winslow Adams, pastor of Copley Methodist Church, Boston, and Professor James R. Houghton of Boston University School of Theology are leaving for Chicago early this week to attend a meeting of the General Conference Commission on Rituals and Orders of Worship, of which they are both members. The commission will be in session from Tuesday to Saturday at the La Salle Hotel. Dr. Adams is chairman of the Committee on Orders of Worship.

According to a cablegram dated August 18, *sans origine,* and received by the Board of Missions and Church Extension in New York, the following missionaries are en route to the United States: Rev. Harry Weeks, pastor at Moradabad, India; Miss Grace Stockwell, first stationed in Twante, Burma, and more recently in Delhi, India; Miss Pauline Westcott, Hinghwa, Fukien, China; and Miss Edna Jones of Mintsing, Fukien, China.

St. Paul's Methodist Church, Newport, R. I., has lost one of its faithful members in the death of Clarence Jeffers, fifty-two, nephew of Miss Clara Wood of the J. W. Wilbur Health Home in Natick. As president of the men's class, vice-president of the Newport County Federated Men's Bible Classes of Rhode Island, and an active layman for many years in the New England Southern Conference, Mr. Jeffers will be missed. He was a machinist at the Torpedo Station.

Dr. Ross W. Sanderson, former executive secretary of the Council of Churches of Buffalo and Erie County, N. Y., has been appointed church-relations director for the American Red Cross in Washington, D. C. Beginning September 1, Dr. Sanderson also will study financing of state and local councils of churches as a part-time position with the Department of Research and Education of the Federal Council of Churches.

The address of the district superintendent of the Northern District of the New Hampshire Conference, Rev. Richard Kellogg, for the fall and winter will be 1018 Merrill Street, Manchester, N. H.

Rev. John A. Nyden, pastor of the Swedish Methodist Church, Mount Vernon, N. Y., looked in at the HERALD office during a vacation visit to Boston last week. Mr. Nyden at one time served the Swedish Methodist Church in Malden for several years and was district superintendent of the New England District of the former Eastern Swedish Conference.

The friends of the family of the late Rev. William F. Taylor, former pastor in various New England Southern Conference charges, including eight years in Manchester, Conn., will regret to hear of the death of William Merle, the youngest son, in an airplane crash August 16. A lieutenant in the first World War, he was serving as flying instructor at the Army cadet school, Mira Loma, near Oxnard, Cal. Marcus Buell Taylor, the only surviving son of Rev. W. F. Taylor, has taken a leave of absence from his duties as teacher at Puente Union High School, Puente, Cal., to serve in the Army camps with the USO.

J. Edward Moseley has presented his resignation as assistant editor of *The Christian-Evangelist,* national weekly of Disciples of Christ, published in St. Louis, Mo., to accept an editorial position with the *St. Louis Star-Times.* Mr. Moseley is a former vice-president of the Associated Church Press.

Rev. Harold R. Brennan, pastor of St. John's Methodist Church, New Rochelle, N. Y., was among last week's callers at the editorial office of the HERALD. He has been visiting his mother and sister in Winchester. Mr. Brennan was at one time pastor of the Methodist Church in Tilton, N. H.

Mr. and Mrs. Howard W. Selby of West Newton have become grandparents for a second time with the birth of a son to Mr. and Mrs. John H. Selby of Boston. The child has been named John Horace Selby, Jr.

Bishop Thomas Nicholson of Mount Vernon, Iowa, fell recently in the garden of his home, fracturing and also dislocating a hip. He is being cared for at home by Mrs. Nicholson.

Rev. Hanford D. Wright, from Carinna, Me., succeeds Rev. Harold R. Yates in the pastorate of the Methodist Church at Livermore Falls, Me.

Miss Laurlene Straughn, daughter of Bishop and Mrs. James Henry Straughn of Pittsburgh, Pa., was united in marriage on Saturday, August 21, to Robert William Pratt, a prominent young lawyer of Pittsburgh. The wedding took place in the late afternoon outdoors under the trees at the residence of Senator and Mrs. Augustus Earl Shipley, Tree Hill, Westminster, Md. Bishop Straughn officiated, assisted by Bishop Edwin Holt Hughes.

Rev. Frank A. Hamilton became pastor of Trinity Methodist Church, Evansville, Ind., August 29, after seven years at First Methodist Church, Chattanooga, Tenn. Dr. and Mrs. Hamilton are both from New Bedford, Mass., though they have been away twenty-two years in Florida and Tennessee.

Bishop Edwin Holt Hughes and his daughter, Mrs. Walter S. Harban of Chevy Chase, Md., spent last week in Boston testing the merits of a "city vacation."

A card from Rev. A. E. Draper, written at Newfields, N. H., August 26, says: "We are removing to Rochester, N. H.—64 Portland Street—at this week-end. Direct our mail there."

Dr. William Paton, whose death at the age of fifty-six was announced briefly in last week's HERALD, became ill while on a holiday in the English lake district and was taken on Monday, August 16, to a hospital at Kendal, Westmoreland, where he died the following Saturday. Dr. Paton had been secretary of the International Missionary Council and editor of *The International Review of Missions* since 1927, and joint general secretary of the Provisional Committee of the World Council of Churches since 1938. Earlier in his career he was missionary secretary of the Student Christian Movement and later general secretary of the National Christian Council of India, Burma, and Ceylon. He had a long list of publications to his credit. A frequent visitor to the United States, he was widely known on this side of the Atlantic. Dr. Paton was a graduate of Oxford and Cambridge universities, and held an honorary doctor of divinity degree from Edinburgh University. He leaves two daughters and four sons, two of whom are in the British armed services.

Faculty changes at Boston University for the year 1943-44 as announced by President Daniel L. Marsh include the promotion of Francis Gerald Ensley from instructor to associate professor of homiletics in the School of Theology and that of Charles Chandler Parkhurst from assistant professor to associate professor of English in the College of Business Administration.

Rev. and Mrs. T. Arthur Mosley are leaving Oak Bluffs this week for Florida, where they will spend the winter. Their address there will be 2713 Freemont Street, Fort Myers.

A daughter, Joanna Louise, was born to Chaplain and Mrs. Ralph A. Curtis on August 16 at the Naval Hospital in Portsmouth, N. H. Chaplain Curtis is now on active duty somewhere in the Pacific. Mrs. Curtis is the daughter of Dr. Cassius J. Miller, superintendent of the Albany District of the Troy Conference, and Mrs. Miller, and she will soon go to their home in Albany, N. Y., and later establish her residence on the West Coast.

Professor Frank Zacher will not be teaching Speech Principles at Boston University School of Theology the coming year, having been appointed to a responsible position with the W. R. Norton Company in Springfield.

Rev. Winfield S. Haycock, pastor of the Washington Boulevard Methodist Church in West Roxbury, is returning to his home Conference, the Northern Minnesota, the middle of this month to become associated with Rev. Richard C. Raines in the pastorate of Hennepin Avenue Church, Minneapolis.

Chandralehka Pandit, nineteen, and her sister, Nayantara, sixteen, nieces of Jawaharlal Nehru, Indian Congress leader and friend of Gandhi, entered Wellesley College at the opening of the fall term last week, the older girl as an advanced-standing student in the junior class and the younger as a freshman. They arrived in the United States early in July, landing at Los Angeles from an American Navy transport. Chandralehka was released from seven months' detention by the British authorities in her native Allahabad only a month before sailing for this country.

Miss Eleanor R. Mosely, director of publicity for Boston University, and Dr. Edward R. Collier, associate professor of social science in the same university, are being united in marriage on Saturday of this week at the Hotel Commander in Cambridge by President Daniel L. Marsh of Boston University. Miss Mosely, who comes from a family long prominent in Westfield, has been publicity director at the university since her graduation from the School of Education in 1929 with the degree of bachelor of science in education. Dr. Collier is the son of Mr. and Mrs. Edward P. Collier of Cambridge and has lived nearly all his life in that city. He holds three degrees from Harvard, bachelor of arts, master of education, and doctor of education. Previous to joining the

ulty of Boston University ten years ago, he l taught at Harvard Graduate School and six years at Western Reserve University.

Mrs. Jane Dunstan, wife of Rev. John nstan of the Maine Conference, died on iday of last week, August 27, in Honolulu, H., where they had been living since Mr. nstan's retirement in 1941. Besides her sband, Mrs. Dunstan leaves a daughter, arjorie, a son, Rev. J. Leslie Dunstan, and o grandchildren, all of Honolulu.

Four of Methodism's foreign-speaking pas- rs in Boston, Chris Di Pietro, Shibly D. alouf, Nicola Notar, and Frank L. Piz- to, have been appointed special instruc- rs in the Army Specialized Training Pro- am at Boston University. On Friday after- on of last week, Mr. Notar, who is pastor the Italian congregation of Morgan Memo- l and also pastor of the Italian Church of e Saviour in South Boston, made an ad- ess over the radio to the people of Italy arning them that only ruin would come om their continued association with Fas- m and urging them to open their arms to e American soldiers. His message was nt all over the world by the Office of War formation in a short-wave broadcast. Mr. otar came to the United States in 1924 om a small town in the province of Cam- obasso, Italy, where he now has parents, ur brothers, and a sister.

EVENTS

With the annual Matriculation Day exer- ises in Robinson Chapel Wednesday, Sep- ember 8, at two-thirty o'clock in the after- oon, Boston University School of Theology vill begin its one hundred and fifth year of ontinuous service in training young men for he Christian ministry. President Daniel L. Marsh of Boston University will preside at he exercises, and Dr. M. H. Lichliter of Brookline, formerly pastor of the First Con- regational Church of Columbus, Ohio, will deliver the address. The Annual Preaching Conference will be held this year in connec- ion with the Carnahan Lectures on New Testament Interpretation recently established hrough the benefaction of Miss Ella Carna- han of Pittsburgh, Pa. It will not come at he usual time, however, the second week in October, but will take place at a later date, probably the third week of the second semes- er.

The Transportation Bureau of The Meth- odist Church has requested Methodist hold- ers of clergy permits to refrain from using their passes on Labor Day, September 6, and September 3, 4, 5, and 7; on Thanksgiving Day, November 25, and also November 24- 28; and on Christmas and New Year's, December 23-January 3. Employees of The Methodist Church were also asked to travel only on Tuesdays, Wednesdays, and Thurs- days so far as possible, in order to help re- lieve congested travel conditions.

The three Conferences of the Chicago Area—Illinois, Rock River, and Southern Il- linois—have been assigned to three bishops of adjoining Areas, respectively, for super- vision until a successor to the late Bishop Ernest Lynn Waldorf is named at the North Central Jurisdictional Conference next June. Bishop Titus Lowe of Indianapolis will take over the Illinois Conference, Bishop J. Ralph Magee of Des Moines the Rock River, and Bishop Raymond J. Wade of Detroit the Southern Illinois.

A Norwegian Methodist theological sem- inary has been opened in Oslo with an en- rolment of eleven students, according to a wireless dispatch received by Religious News Service from Stockholm. A three-month course in evangelism will be featured, it is stated. Because of the shortage of classrooms due to Nazi confiscation of school property, the seminary is meeting in a room provided by the Oslo Methodist Church. Dr. Alf Kris- toffersen is president of the seminary.

Captain Robert D. Workman, Chief of Chaplains of the United States Navy, is au- thority for the statement that Navy chap- lains must be commissioned at an even faster rate in the next seventeen months than dur- ing the past year if the religious needs of the expanding forces are to be adequately served. There are now more than 1500 naval chap- lains on active duty.

Nebraska Wesleyan University, Lincoln, Neb., Dr. Benjamin F. Schwartz, Boston University School of Theology '22, chancellor, begins its fifty-sixth consecutive year of ser- vice to the youth of the Mid-West on Sep- tember 13. Instead of a unit for special Army or Navy training, Wesleyan was ad- vised by the War Manpower Commission to point its program toward postwar recon- struction. Twenty Nisei students were invited to take college training—the largest group in any Methodist college in the Mid-West. Special courses have been added to the cur- riculum as follows: "Geopolitics," a critical study; "Current World Problems"; "World War and Its Aftermath"; "Latin America," a study of the Good Neighbor Policy; "World Governments Today"; "Labor Problems," root causes of war; "Psy- chiatry and Mental Health"; "The Difference Christianity Has Made"; "Human Nature According to St. Paul." Wesleyan will share with the city of Lincoln in having E. Stanley Jones as Religious Emphasis leader, Novem- ber 8-12. A ten o'clock chapel and an eve- ning mass meeting in St. Paul Methodist Church will be the daily schedule.

A series of seven conferences, designed to stress the need for a definition of concrete peace terms by the United States and to press for an end to the war "through a peace ar- rived at by consultation and not dictation," will be held in various parts of the country, beginning September 24, under the auspices of the Fellowship of Reconciliation. Dates and places already fixed are September 24-26, Chicago, and October 1-3, Philadelphia. Nash- ville, Denver, Seattle, San Francisco, and Los Angeles are the other cities chosen. Con- ference speakers will include Dr. Georgia Harkness, Garrett Biblical Institute; Dr. Frank C. Laubach, missionary and literacy expert; Dr. Rufus Bowman, Bethany Bibli- cal Seminary; Professor Roland H. Bainton, Yale Divinity School; and A. Philip Ran- dolph, president of the Brotherhood of Sleep- ing Car Porters.

How Navy jungle fighters chose to remain through a downpour of rain while Chaplain James E. Reaves, U. S. N. R., held services for them on an unnamed South Pacific island, is recounted in vivid words in a let- ter just released by the Navy Chaplains' Di- vision. Chaplain Reaves is a member of the Louisiana Conference of The Methodist Church, and prior to his appointment to the chaplaincy was pastor of Eighth Street Church, New Orleans. The chaplain, on duty with a transport engaged in South Pacific troop movements, had been asked to conduct a service on an island. "After going up a trail for quite a way through the jungle," he wrote, "we came to the spot and under a tree in the center of a clearing be- gan the service. It soon started to pour, but the men insisted on our continuing the ser- vice, as it was the first one some of them had attended in several months. I might add that we could hear gunfire not far away and they had several sentries posted around the group to watch for snipers. A more atten- tive group of worshipers I've never seen."

An anonymous donor has given $25,000 to the ministers' pension fund of the Minne- sota Conference. This gift raises to more than $100,000 the amount of new capital re- ceived this year. The total pension fund is now $350,000.

More than 300 missionaries now interned in Japan, China, and Indo-China are expected to return to this country early in December on the S. S. "Gripsholm," diplomatic ex- change liner scheduled to leave the United States early in September. The missionaries will be part of a contingent of 1500 repatriated Americans. The "Gripsholm" will effect its exchange of passengers in Goa, Portuguese India, on October 15.

The public should be reminded, says Dr. Roswell P. Barnes, associate general secre- tary of the Federal Council of the Churches of Christ in America, that while the new income tax law withholding tax money at the source of wages and salaries permits no specific advance deduction for religious, edu- cational, or charitable contributions, a de- duction of fifteen per cent for such contribu- tions is still permitted by the basic Internal Revenue laws. Deduction credit for contri- butions can be claimed when annual income tax returns are filed, Dr. Barnes points out.

With Our Writers

George Edmund Haynes, New York City; executive secretary of the Depart- ment of Race Relations, Federal Council of the Churches of Christ in Amer- ica.

L. L. Dunnington, Iowa City, Iowa; pas- tor of First Methodist Church.

Claude R. Wickard, Washington, D. C.; born on a farm and graduated with a bachelor's degree in agriculture from Purdue University; connected with the United States Department of Agricul- ture since 1933, Secretary since 1940; member of the United Brethren Church.

Richard T. Broeg, Arlington; pastor of First Methodist Church.

Paul L. Vogt, Washington, D. C.; se- nior social scientist, Bureau of Agricul- tural Economics, United States Depart- ment of Agriculture.

CHRISTIAN ASHRAM, GENEVA POINT, LAKE WINNIPESAUKEE, N. H.

Stanley Jones (wearing dark jacket) is near the middle of the second row from the front. To his left is Oliver Black (wearing light jacket), and next beyond, G. Vaughn Shedd.

"Christ Is the Answer"

"I have come from working among God's 'frozen people' and I want to get thawed out!" "I need to get myself off my hands." "I am after more spiritual power." "I came to get strength to do what I can't do but what I must do." "I want to know the art of introducing Christ to the officials of my church." "As a pastor, I have lost grip on the vital witness. I've come to recover it." "I am here because Stanley Jones is here." These are but a few of the expressions of need voiced at the opening night of the Geneva Point Christian Ashram at Lake Winnipesaukee, N. H. From July 31 to August 14, about 250 people gathered from points as far away as Mississippi, Wisconsin, California, Virginia, New York, Texas, Nova Scotia, and Canada.

This Ashram is one of four in the United States sponsored by the Department of Evangelism of the Federal Council of the Churches of Christ in America. E. Stanley Jones, the central figure, traveled from Ashram to Ashram. He gives to this movement a spark that starts flames burning in the souls of the members of the group.

All race, class, and other barriers are done away with as completely as possible in the Ashram family. These barriers are assisted in their disappearance by various techniques, some of them hard to understand by many until after some days, when their significance begins to percolate into the thinking of the members of the family. All titles were dropped. Each person, including the leaders, was spoken to as "Brother Stanley," "Sister Alma," or whatever the first name might be. This was very difficult for many to accept, but soon it was seen how titles create barriers between people, how degrees seem to set those who have them off from those who do not have them. Manual labor was assigned to each person each day, and thus barriers between those who work with their hands and those who do not were done away with. Furthermore, by the use of long periods of silence, barriers between those who lead and those who are led were reduced to a minimum. The corporate silence, where the members of the group were quiet from 9.30 p. m. until 7.30 a. m. next day, furnished opportunity for creative thinking. In the hour preceding breakfast at 7.30, all met together to read a devotional book, tract, or the Bible, according to individual preference, and then in the final moments share with each other some thought that had been gestated in the heart and soul through the period. Pencils were busy at notebooks during this time of sharing, including the pen of Brother Stanley. Here one felt the Holy Spirit worked through human personality regardless of station in life.

Brother Guy Vaughn Shedd and Sister Shedd of Bangor, Me., were host and hostess. The director was Brother Oliver K. Black of New York. There were three seminars: "The World Outreach of Christianity," led by George P. Howard of Buenos Aires the first week and by Harry Marshall of Burma the second week; "The Christian Family," led by Grace Sloan Overton of Adams, N. Y., the first week and by Hilda Ives of Newton Center, Mass., the second week; "Training and Using Laymen in Evangelism," led by Oliver Black the first week and by Walter E. Woodbury of New York the second week. Brother Stanley lectured each morning, using as a basis his materials gathered for his forthcoming book, "Christ of the American Road." At the Sunset Tryst hour he preached and led in devotional meditation and prayer. The first week 8.30 a. m. hour was led by George Howard, who spoke on "The Place and Significance of the Church for Today and Tomorrow." The second week Harry Marshall discussed the "Meaning of the Holy Spirit." He shared his hour with various others. The Daily Vacation Bible School for children was in charge of Mrs. Frederick Tewksbury of Malden, Mass.

The Christian Ashram touches the emotions without being emotionalistic. In large letters over the chapel portal are these words "Christ Is the Answer." That is the secret. People leave the Ashram with a new zest for life. They have found something that "works."

We heard them speak in tones of reality. The doctor who came to discover what he could do for eighty-five per cent of his patients who need something other than medical treatment had found "the Answer." A politician who came to find out "what it was all about" discovered for himself the One who is the true meaning of life, and left determined to give himself in his chosen field with a new Answer. The preacher who said that for years he had been going the round of routine activities in his church without

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uch heart for his task found the Word ain. A Negro lawyer from a large Mid-'estern city who had been helping in Chris-n leadership in his church said, "I have de-ded to give up my law practise and give all y time and my entire self to the ministry." youth confessed, "I came here thinking :ligion a bunch of don'ts. I have discovered to be a bunch of possibilities."

"As far as I am concerned," said one mem-er finally, "the Ashram is to be continued 'herever I go." J. LESTER HANKINS.

Claremont Camp

Eighty-three boys and girls between twelve nd fourteen years of age, mainly from Ver-nont, attended the Claremont Christian Camp held August 1-7 at the campgrounds n Claremont Junction, N. H. Dr. James A. Perry of Burlington, Vt., district superin-endent, was an active participant in the pro-gram. Rev. R. W. E. MacKenzie of North Haverhill, N. H., was dean, and Mrs. John Wright of West Brattleboro, Vt., assistant dean. Other officers included Rev. and Mrs. Rutherford H. Moore of South Royalton, Vt., stewards and managers; Rev. A. M. Gillespie of Williamstown, Vt., treasurer; Rev. Frank R. Bradley of Plainfield, Vt., secretary; Rev. Stanley S. Moore of South Tunbridge, Vt., registrar; Rev. O. B. Wells of Williamstown, Vt., Rev. Milo A. Turner of Windsor, Vt., and Rev. Melvin Fletcher of Malden, Mass., members of the executive committee; Rev. J. O. Long of Randolph, Vt., grounds chair-man, and Mrs. D. E. Deering of South Roy-alton, Vt., chef. An altar built by Rev. Lloyd M. Schloop of Weston, Vt., was an added feature of the grounds this year. One evening during the week a memorial ser-vice was held for Rev. Georpe L. Fox, a for-mer member of the faculty, who was one of the four chaplains who went down with the "City of Flint."

Behind the Race Conflicts—I

(Continued from page 738)

The facts about groceries show what many Negro purchasers of other goods, many of them on the instalment plan, experienced. Of course, many honorable merchants can-not be charged with these shortcomings, but there was deep resentment against such profiteering and unfairness.

As the writer walked through Hastings Street the week of the rioting in Detroit, and later as he viewed many destroyed stores in Harlem, he saw wholesale evidence of the reaction of Negroes other than looters against white merchants. Inspection showed wide-spread attack upon business establish-ments over an area of more than eighty blocks. In some places, goods were scattered in the streets or destroyed. In a few cases, white storekeepers did not suffer because they were believed fair and considerate. In Detroit, a request of an officer of the district merchants' association for an expression of regret from Negro leaders went without response, although privately many con-demned the looting. That the destruction of property is one expression of racial group aggression is borne out by the fact that white mobsters in Beaumont, Tex., destroyed and looted Negro shops and homes.

Another underlying factor has been the strong resentment of the Negro people to-ward segregation in the U. S. armed services and particularly the reports of harsh treat-ment of Negro soldiers by some white offi-cers and local white civilians. Thousands of Negro soldiers have written home complain-ing of this situation in Army areas where they were stationed. Others, when on fur-lough, have told what they could not write.

These reports and conditions have created a strong conviction among Negroes that their men have been called to fight and die for the freedom of democracy while equal-ity of treatment, rights, and opportunities has been denied them. Furthermore, Negroes have resented the idea that when a soldier needed a blood transfusion to save his life from mortal wounds, race preju-dice should require that he be served from a separate blood bank—a practise for which science gives no approval.

American Negroes have a growing feel-ing that "this is our war." Along with this feeling, Negroes have a developing conscious-ness of their own worth as human beings and as American citizens. They talk about a double victory at home and abroad. It re-quires no sage to sense their determination to achieve a larger share of freedom than came to them after the sacrifice of World War I. Along with this aspiration arise memories of the raw deal they and their fore-

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bears have had, and aggressive reactions arise in the face of old caste restrictions and customs.

Thousands of Negroes in the armed services and among maritime workers are with the forces on the continents and islands over the seven seas. Their contacts and experiences with the colored peoples of Africa, Asia, and the Pacific are bringing knowledge and understanding to the millions at home about the struggles for freedom of other exploited, underprivileged peoples of color. Negroes of America have a growing sympathy and understanding of the forward march of mankind in the fight for freedom from fear and freedom from want.

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Vermont Letter

★

James A. Perry, Superintendent Burlington District

Interest in summer institutes has been larger than usual this year. At the Senior High Institute, Riverside, Enosburg Falls, Vt., attendance was larger, and the entire attitude very satisfactory. Rev. Frederick Engel of Morrisonville, N. Y., was dean. The Claremont Christian Camp, Rev. R. W. E. MacKenzie, dean, doubled its number of eager young people. Green Mountain Institute, Rev. T. F. Ogden, dean, had a capacity crowd on the campus of Green Mountain Junior College, Poultney, Vt. The Missisquoi Junior Camp, Rev. Warren P. Waldo, dean, had difficulty in caring for all who wanted to attend.

The Vermont State Council put on a School of Religious Education at Poultney. In conjunction with it there was a School of Church Music, and also a School for Summer Project Workers. Attendance was the largest in its history. The Teela-Wooket Camp for boys and girls of high-school age, also under direction of the State Council, was crowded to capacity. Rationing boards were admirably cooperative in all these gatherings.

The district superintendent taught Old Testament in the School of Religious Education; had charge of the worship period at Claremont; and gave five addresses at Riverside. He has assisted in visitation evangelism at Underhill and Chittenden, and will likewise carry on in two more places during the summer.

Plans are under way for district seminars throughout Troy Conference. The general theme is "A Christian World Order." It is the hope that finally every pastor, assisted by

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lay helpers, will have a seminar on this mportant topic before the Christmas hol-ys. A Coaching Conference for the three ricts will be held September 28 and 29, which leaders will sit together with re-rce men from the watchtowers of the rld; then they will cooperate with the eral superintendents in the district semi-s. Burlington District seminars will be d the week of October 10.

Church Register

HERALD CALENDAR

nmer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 6-10

ngor District Conference, Brewer, Me., September 8

e Conference, Stone Church, Mead-ville, Pa., Bishop J. H. Straughn, September 8

braska Conference, First Church, Lin-coln, Bishop W. C. Martin, September 8

tional Methodist Rural Church Con-ference, Columbus, Ohio, September 8, 9

gusta District Conference, Gardiner, Me., September 9

Portland District Conference, Saco, Me., September 10

Louisville Conference, Columbia, Ky., Bishop U. V. W. Darlington, September 15

Southwest Missouri Conference, St. Paul's Church, Springfield, Bishop J. C. Broomfield, September 21

Northwest Iowa Conference, First Church, Fort Dodge, Bishop J. R. Magee, September 22

Southern Illinois Conference, First Church, Carbondale, Bishop R. J. Wade, September 22

West Virginia Conference, Charleston, Bishop J. H. Straughn, September 22

New Jersey Conference, Ocean City, Bishop E. G. Richardson, September 24

Religious Education Week, September 26-October 3

Northern District Conference, Claremont, N. H., September 27

Southern District Conference, Derry, N. H., September 28

Providence District Conference, Trinity Union Church, Providence, R. I., September 29

Kansas Conference, Emporia, Bishop W. C. Martin, September 29

Missouri Conference, First Chuch, St. Joseph, Bishop J. C. Broomfield, September 29

East Tennessee Conference, Bristol, Bishop A. P. Shaw, September 30

Norwich District Conference, New London, Conn., September 30

New Bedford District Conference, Trinity Church, New Bedford, October 1

Springfield District Conference, Trinity Church, Springfield, October 4

New England Conference Woman's Society of Christian Service, Springfield and Worcester Districts, Wesley Church, Springfield, October 4

Worcester District Conference, Wesley Church, Worcester, October 5

Lynn District Conference, Melrose, October 6

Boston District Conference, Harvard-Epworth Church, Cambridge, October 7

New England Conference Woman's Society of Christian Service, Boston and Lynn Districts, College Avenue Church, Somerville, October 7

New England Southern Conference Woman's Society of Christian Service, Fall Meeting, Trinity Union Church, Providence, R. I., October 19, 20

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, September 7, at 2 p. m., in the ladies' parlor of Copley Methodist Church, corner Exeter and Newbury streets, Boston. Devotional period will be led by Russell S. Hatch. Executive Board meeting at 12 o'clock.

MRS. HOWARD S. WORCESTER, Cor. Sec.

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Children Need Adults. By Ruth Davis Perry. Harper & Brothers: New York. Price, $1.50.

A Survey of Religious Literature. Vol. VI. By Charles S. Macfarland. Fleming H. Revell Company: New York. Price, $1.50.

Truths Men Live By. By George Mecklenburg. Fleming H. Revell Company: New York. Price, $1.50.

Christ for America. By Horace F. Dean. Fleming H. Revell Company: New York. Price, $1.

Faith for Our Generation. By Karl W. Deutsch. American Unitarian Youth, 25 Beacon Street, Boston.

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Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

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